

\$02 WHAT ATHEISTS DENIED, AND WHAT

quibus nulla temeritas, sed ordo apparet et artis quaedam similitudo." There are some, who call all things by the name of nature, as Epicurus; but we, when we say that the world is administered by nature, do not mean such a nature, as is in clods of earth and pieces of stone, but such as is in a tree or animal, in whose constitution there is no temerity, but order *and similitude of art.—Now, according to these two»different notions of nature, the four forementioned forms of Atheism may be .again dichotomized aftejc this manner—into such as derive all things from a mere fortuitous and temerarious nature, devoid of all order and rnetho-_s4i&alttess; and such as deduce the original of things from a certain orderly, regular, and artificial, though senseless nature in matter. The former of which are the Anaximandrian and De-mocritic Atheisms, the latter the Stoical and Stra^-tonical, It hath been already observed, that those Atheisms, that derive all things from a mere fortuitous principle, as also suppose every thing, besides v|77 aTTotoc, the bare substance of matter—or extended bulk, to be generated and corrupted^; though they asserted the eternity of matted, yet they could not, agreeably to their own hypothesis! j^aintairi the eternity and incorruptibility of the worldt. And accordingly hereunto, both the Aoaximandriarf and Democritic^b Atheists die} conclude the world to be -ycvojuevov *Kal* <t>0aprov, such as was at first made, and should be again corrupted.—And this account, Lucretius concerns himself herein, to prove both the novelty of the

* Vide Biog. Laert. lib. ix. segm. 44. p. 573.

* llide eundein lib.ii. segm. 1, 2. p. 78,79.